

A conference, containing a Conflict had
vwith Satan, vwherein are
plaine ly set downe the true
markes and tokens, whereby
the afflicted conscience may
proue it selfe, whether it
be the childe of God,
or the childe of
Satan.

Most comfortable for all those
which are cast downe
with the burthen of
their sinne.

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Sata

Satan

To the Christian Reader.

WHAT reasons moued me (gentle Reader) to publishe this little conference, which I haue had with an afflicted brother of ours, thou mayest easely iudge, if thou doo but enter into thy selfe, to examine thy selfe in what case thou standest with the Lord thy God, and takest heede thereby that whyle thou seemest to stand, thou fall not, and also if thou meanest by feare and trembling to runne through thy race vnto saluation, as the Apostle doeth counsel thee. True it is, that some of the godly thought it a meete treatise to be imparted with the godly, for though it were but had with one, yet other that cyther are, or may at any time fall into like daunger, may be armed thereby to withstande Satan, being assured of thir groundes, which are herein set downe, and Satan shal not so easely prouayle agaynst them, through Gods grace, if they be well considered of, and imprinted in the heart. And though to some that are more inclined to the secte of Libertines & godlynes, then to walke the wayes of the Lord with humblenes, it may seeme that sinne is not so accompted of, but man may easely passe with it, and the mercie of God is not so hardly come by, but it may be easely attained, yet let that man knowe, that if he consider well what we haue discoursed and conferred togither, he shall finde the one too weightie, and the other of such difficultie, that vntesse he forsake his pleasures, and leauue his delight in sinne, he shall not easely attaine vnto it. Certaine it is, for the holy Ghost hath spoken it, that whosoever calleth vpon the Name of the Lorde, he shalbe saued: but yet it is no lesse true, because Christ the Sonne of God hath saied

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it, Not every one that sayeth Lord, Lord, shall enter into the kingdome of heauen. It is sayd before, that if thou confesseth with thy mouth that Jesus is that Lord, and belieuest in heart, that God raised him from the dead, thou shalt be saued. For with heart man belieueth vnto righteousness, and with mouth man confesseth vnto saluation. I knowe what the wicked and godlesse man will saye: I confesseth with my mouth, that Jesus is that Lord, and belieue in myne heart that God raised him fro the dead. Well he may say so in shewe, but whether he say so in trueth, it is not his mouth, but the mouth of the Lord that must and wil be witnes. Thou confessest, thou sayest, that Jesus is the Lord: Thou doest not think, I am sure, that he is the Lord, but as thou wouldest haue him to be thy Lord and Father. For Lord as Judge, it is small comfort for thee to confess him: but to acknowledge him as Lord and Father, therein thou hast comfort. And if thou confess him after this sorte to be Lord, as in being Lord thou acknowledge him to be thy Father, then hearken vnto the marke whereby thou shalt knowe whether thou flatter thy selfe, or no. If I am a Father, saith he by the mouth of his Prophet, then where is my loue? If I be a Lord, then where is my feare? So that thou canst not confess him to be thy Father, and to be thy Lord, but thou must loue him, and feare him. And howe wilt thou come to the assurance that thou fearest him, vntille thou give ear to the holy Ghost, and imprint it wel in thyne heart that he saith in an other place, in these wordes, The feare of the Lord, is the hatred of sinne: whereby it foloweth on the other side, that the louing of God, is the louing of righteousnes. So that if thy consciēce can not beare thec witnes, that thou cariest an hatred and detestatiō of sinne about thee,

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thee, and a true loue of righþousnes, thou doest but flatter and deceyue thy selfe in calling vpon the Name of God, and saying Lord, Lord, for so thou mayest assure thy selfe, thou shalt not be heard. If thou haue a pleasure and delight in sinne, if there were a thousand Chyrs in heauen, they could not saue thee. Therefore looke well into thy selfe, and diligently and truely examine thine heart, whether thou be growen into a mislike and hatred of sinne or no, before thou call vpon the Name of the Lord: For if thou haue not that in thee, thy prayer is abomination vnto the Lord, it is as much as if thou shoudest offer a dogge vnto the Lord, or a swine, or bring the price of an harlot vnto his Temple. For doo not think that thy tongue can saue thee, where thyne heart condemneth thee. With their lippes they come nigh me, but their heart is far from me, what was their ende: nothing but destruction: so shall it fare with thee if thou folowest the same wayes: the like paths, the like iudgements, because there is the same God alwayes. Let no man therefore flatter him selfe, when he heareth the mercies of God declared to the repentant, for he shal not be profited thereby, vntesse he also haue the markes of repentance. It auayleth a man nothing at al to the reliefe of his pouertie, to haue false quoyne in his purse, it must be good currant money, otherwise he doth further endager him self, & take the way to his vtter destrucciō. A fair tongue with a foule heart is false quoyne, it wil helpe no man, if he say he hateth sinne, & loueth it in his heart, he condēnþ him self, how many, and howe good prayers souer he maketh. The Apostol telleth vs, comforting vs against the backsliding of such as had once professed the true God, and the trueth of his religion, such as were in those dayes Hymeneus and Philectus, which denied the resurrection, saying that it was

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past and gone, that we shoulde not be dismayde at
their fall, and cast downe at their decay, he telleth
vs I say, that the foundation whiche God hath
layde is stronge and steadie, it moueth not, ne can
be shaken with any thinge whatsoeuer. And it
hath this scale, The Lord knoweth who are his:
Whosoever we would flatter our selues, either one
of an other, or our selues of our selues, for goodly
shewes and outwarde appearances that we giue
forth to the worlde, this is sure, that the Lord
knoweth who are his. And as for the iudge-
ment that we can haue to be our assurance, & suf-
ficient witness, it followeth in the same place, And
let him depart from unrighteousnes, whatsoeuer
he be that calleth vpon the Name of the Lord.
For well may he be within the Lord's house, and
be called a Christian, yea, and call vpon the Name
of the Lord, and haue nothing wherof to reioyce,
nothing to be glad of, and to comfort himselfe: for
the Lord hath in his house both vessels of golde,
and vessels of siluer, yea some of wood, and some of
earth, according as the vses he hath to put the vnto,
some for honorable seruices, other to vile and
base vses. To be a vessel in the Lord's house, pre-
pared to dishonor, what comfort is it? the name of
the owner of the house is not so gloriouse, but the
ende that such a vessel is prepared for, is ruefull.
How shalt thou then haue to comfort thy self, & finde
thy self a vessel prepared to honor: if thou forsake
unrighteousnes. Loke to thy former wayes what
they haue bene, if they were nought, examine thine
heart whether thou like of them or no, and whe-
ther the remembrance of them be ioyfull to thee or
no: if it be, thou hast not yet departed from inqui-
tie, neither art thou yet for ought that thy selfe or
any other man can see, a vessel prepared to honor.
It may be thou maist haue done at some one

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time or other some thinges that were good, thy heart is nowe to tell thee, whether thou diddest them well or no: for if thou hast a pleasure in sinne stil, they were nougatly done though they seemed never so good, for in doing of them thou playedst but the part of an hypocrite: thou haddest sugre in thine handes, but poyson in thine heart. A good fountaine canot bring forth bitter water, neither can a bitter fountaine bring forth sweet water: a figge tree cannot bring forth olives, nor a vine figges: if thou haue the pleasure and ioye of sinne within thee, thine outward actions cannot be good. And therfore the assurance of the Christian must stande in this, if he depart from brrighteoues. Depart, I say, first in mind, so that the affection of the heart be altered: for of nature it is enemy to God, deade in sinne, hauing pleasure in nothing but in wickednes. This man must first be killed, the heart must first be made a reasonable sacrifice: so the Apostle exhorteth vs in an other place, We ye renewed in minde: and when thou findest this alteration in thy selfe, that thou feelest with thy selfe, thou art come from death to life, from the loue of sinne, to the hatred of the same, assure thy self thou hast a good principle, and standest vpon firme grounde: but if thou finde it not in thee, but that thou lyest dead stil, then art thou dead in deede, thou hast not yet any meanes whereby to reap comfort. For before thou come to loue God, which is knowen by louing his lawe, which also is discerned by hatred of sinne, for all these depende one vpon the other, thou canst not taste and seele how good God is, thou canst not vnderstand and seele in thy self that Christ is a saviour. Therefore first for thy ground worke, thou must haue this marke to assure thee that thou mayest boldly and fruitfully call vpon the name of the Lord, that in thine heart thou art

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at hatred with sinne. And when thou hast this principle, see thou doe not stay here: for it cannot be but this hatred of heart, must bring forth somewhat: it must needes stoppe thine cares from willingly hearing euill, it must shutte vp thine eyes from delightfully seeing sinne, it must tye thine handes and feete from running to excesse of riot with the vngodly. not that my meaninge is, as though it could possibly be, that thou shoudest not sinne at all, but when thou doest sinne through the tyrannic of Satan, thou must seele such a working in thee of sorowc and grieve for the sinne that thou committest through fragilitie, that if thou shouldest haue a thousand hells, and al the fire and brimstone that the whole worlde were able to heape vpon thee, thou couldst not be more afflicted, or worse and more sharply punished. Moreover and beside this, thy whole life must be nothing else, but a mortification of the deedes of the flesh, which are (as the Apostle teacheth thee) whordome, fornicatio[n], uncleanes, dissolutenes, idolatrie, impoysonings, enemicie, contencie, celouise, anger, strife, debate, heresies, enuie, murder, drunkennes & gluttonie, which whosoever committeth, he shal not inherit the kingdom of heauen. And as these must be slaine & sacrificed, so must thou bring forth the frutes of the spirit, which are, loue, ioye, peace, long suffring, gentlenesse, goodnesse, sayth, meekenesse, temperancie. for if you liue after the fleshe, you shall dye, but if you mortifie the deedes of the fleshe by the spirit, you shall liue. And thus thou hast to tric thy selfe, for thine assurance, that thou mayest be as surely grounded for thine owne knowledge, as the knowledge of God is sure: and thy grounde is this, Let him depart from iniquitie that calleth vpon the Name of the Lord.

This is the way to assure thee, that thou art one

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one whome God hath had mercie upon, & there-
fore upon whome there can no condemnation
come. Not that thou canst euer hate sinne with
such a deadly hatred as thou shouldest, for it is so
great and perfect, that thou shalt not be able to at-
taine vnto it in thy whole life, but onely, that sinne
haue lost the soueraintie in thee, that it rule not in
thee, as a King and chiefe Lord, but that power
that it hath in thee, be by mere tyrannie, as any
poore and fauifull subiect to his Prince, may be
wronged and wronged by a false usurper: So that
thou haue alwayes as great a dislike with thy self
for the things that thou committest through his
force and tyrannie ouer thee, as when thou art by
a tyrant and vnjust usurper thrust out of thy law-
full possessions, and constrained to suffer what
thou wouldest in no wise indure, if thou couldst
by any meanes possible make head and resistance
against him. When thou hast the benefit of this
grace in thee, for I tell thee, it is a speciall grace of
our good and mercifull God, and no worke of na-
ture, then thou shalt seele in thy selfe, that thou
standest not indifferent to thinges that are good,
and other that are euill, with such a kinde of per-
suasion, that if thou doest the thinges that are
good, thou doest well, but if thou doest the things
that are euill, yet it is not so great a matter to be
accompeted of, God is not so rigorous, and seuere a
iudge, that he will call me to a reckoning for euery
small trifle: but thou wilst haue an earnest affe-
ction to the one, and an vtter detestation to the o-
ther. Thou wilst not caschly let thy selfe loose to
riotous excesse with the wicked, but stande in awe,
considering and remembryng alwayes with thy
selfe, that the long pacience of God, whereby he
forbeareth to punishe thee, when thou offendest,
 calleth thec to repentance. By this benefit, thou
rejoy-

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rejoycest, when thou art called from running after
domine Idols, to the light of the Gospell, to
scrue the living God in trueth and veritie, thou
failest to a detestation of all false worship and
Idol seruice, whiche thy forefathers walked in
before thee, through ignorance and lacke of know-
ledge of God, and rejoycest in the revelation of the
Iesus and Sauiour of the wold, whose remem-
brance in times past thou couldest not abide to
heare of, but condemnedst his trueth as lycs & he-
relics. So doest thou for all the deedes of the flesh,
forbidden and condemned by the second table, thou
condemnest thy self for them, with earnest prayer
to God to keepe thee upright, having a minde and
purpose to cleaue fast vnto the Lord thy God, and
to be holy as he is holy. This I say must be a set-
ting vnto thee, if thou hast talked how good and
gracious God is: this grace will assure thee that
thou art his, and therefore that with confidence
thou mayest call vpon his Name, and that in cal-
ling vpon his Name thou shalt not be confoun-
ded. For this is wrought in thee by the Spirit of
regeneration, which liueth for euer, and therefore
in whom soever it be, that man also shall liue for-
euer according as it is written, You are borne a-
new not of a corruptible seede, but of an incorrup-
tible, by the word of the living God, which remai-
neth for euer. So that all fleshe is as grasse, and
all the glorie of man as the flower of grasse: the
grasse is withered vp, and his flower fallen a-
way, but the word of the Lord remaineth for e-
uer: and this is the word that is preached vnto
vs, which is not far from vs, but in our hearts, e-
uen the word of faith: which word of sayth if thou
haue not in thee, then art thou borne onely of cor-
ruptible seede, of fleshe and blood which cannot in-
herite the kingdome of God, thou art made and fa-
shioned

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shioned only of that which is not subiect to God, neither can be. & therfore though thou persuade thy selfe of never so great & many mountaines of mercie, thou doest but deceiue thy self: for the hardnes of thine heart which cannot repent, but telleth and witnesseth plainly vnto thee, that thou louest only the lusts of thine old ignorance, & the sinnes which thou hast walked in before time, & hatest to be reformed, & canst finde no taste in the good wayers of the Lord, which he hath prepared for his children to walk in: this hardnes I say of thine hart which cannot forsake his old waies, the waies of the flesh, summoneth thee to the iudgments of God, there to receiue condēnation as one that hateth him, and for whom destrucciō was prepared frō the beginning. And therfore flatter not thy self, with the comfortable promises which are layd forth for the childe of God, that is, the repentant, vntesse thou feele in thy selfe the self same markes of repentance, which are here specified & set downe vnto thee, by which thou art ledde to haue boldnesse of free accessse vnto God to call him father, whose mercies be frō euerlasting to euerlasting, vpon his Israel, & vpon none else. say not with thy self, I wil sinne, because he is merciful, but contrariwise I wil not sinne because he is merciful, so shalt thou finde rest to thy soule, as one beloued of God, cuē for his rich mercie sake, not for any desert of thine owne, in his sonne, his beloued, not in thy self, nor for thy self, to him be al glory, to our selues confusion & shame, in our selues I meane, & for our selues, but in that beloued, and for his sake, beloued, & sauued, to reigne in glorie for euer, and never to see death. to that God immortal, onely wise, and onely mercifull, be all prayse, power, and dominion, for euer: and to thee, grace and blessing in heauenly thinges, if thou be his childe, otherwise confusion and shame, and wrath against the day of wrath. **I H I S.**

Satan

A conflict had with Satan, wherein
are plainly set downe the true
markes and tokens, whereby the af-
flicted conscience may prove it selfe,
whether it be the childe of God, or
the childe of Satan.

MY good friende and Brother, as in the disea-
ses of the bodie, it is not good for the sicke man
to follow the humor that figheth against nature,
in pleasing and yeelding to it in any part of
his dyet: so in afflictions and troubles of
the minde, when Satan assaulteth vs to
draw vs away from the obedience and loue
of our God, it is as much more perilous to
the good estate of the soule of man, to hear-
ke unto Satā, by how much the soule is bet-
ter then y body, & Satan more dangerous
then an humour. Both the one and the o-
ther draweth to destruction, and both after
one sort, with a dissembling counterfeiting
of that which in deede they are not, and not
making shewe, but couering of that which
in deede they are. So the man that is tra-
uailed

A conflict had with Satan.

tailed with the hydropsye, according to the humor of the same disease, thinketh there is nothing more soueraine for him, the much moysture and oft drinkeinge, when as in trueth there is nothing worse. Satan vseth y like, he intiseth vs alwaies to things that are naught, and yet maketh a shew vnto vs, as if they were good, he can doe nothing of hym selfe but lye, and yet to shadewe his falsehood withall, he oft cloketh, or rather masketh his counterfeit lewdnes and treason, with great resemblance of trueth. And because we shold not be herein deceyued, the Scripture forewarneth vs, as giving vs thereby a Cauet, that he transformeth himselfe into an Angell of light: which is as much to saye, as that 14.

whensoeuer Satan mindeth to intrap and snare vs, he will not come in his owne like-nesse, he will not tell vs he lyeth, he will not say vnto vs, doe these thinges & these thinges which are naught, and displease God, for that were but to discredit himself, to cause him not to be hearkened vnto, to bring man out of taste with his counseils & deuises, but he gloseth vpō the matter, he shrowdeth himself vnder y robe of trueth,

he

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Gen.3.4. he can tell vs, as he did unto Eue, You shal not dye, he can say unto vs, this creature is faire, this thing is pleasurable & good, and to be shorȝt, the foulest wordes he vseth, are intisinge and sugred, the more shamefull facts he leadeth vs unto, the more goodly glasse he setteth on them. And whē he hath by intisements brought vs somewhat on, the falleth he to charging vs w̄ the iudgments of God, & pleadeth þ law: he þ was the last houre past, an enemy to þ doctrine of Moses with his colorable intisements, wil now I.euit.18.5 take vpon him Moses part, & say, Do this Eze.20.11 & līue, if thou fulfill not this lawe, thou shalt surely dye. So say Moses and the prophets in deede, and speake the trueth: but when Satan sayeth so, he lyeth. Moses and the Prophets teache vs so, to bring vs to the knowledge of our selues, þ therby we may learne to runne unto Christ: Satan telleth vs so, because he would haue vs rest in the looking into our selues, & there stand amased at the horrour of our sinnes, without further lifting vp our eyes to him who is welbeloued, & in whom the father is well pleased, well pleased I say, not in respect of him, for he never offended him, but towards vs, vp- on

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on whom the wrath of God must needes dwell, if we present not our selues to him in the perso of that welbeloued, & in the person of him, in whom he is well pleased.

Thus hath bene & is his dealing towards you, he telleth you, you are not the childe of God, but that you are his, if you wil stand to his woorde, & belieue him, because he saith so, you take away his nature frō him, which is to be a lyar, and you ascribe unto him, the proper note of the one & onely God, which is to be true, & righteous in his sayings, a thing so contrary to Satan himself, þ he is displeased, if you thinke there is any trueth in him, & he is angry, if you confess him not to be þ father of all lies. For he can loue nothing, but what is his own, & he cā hate nothing, but what is not of him, a lie is from himselfe, & trueth from God, his grieuous enemie, his righteous iudge, his heauy toometer: on þ other side, God is righteousness & trueth it self, he is not as mā or Satā is, he gloseth not, ne vseth any changeablenes of speache or purpose, his counsailes are from euerlastinge to euerlastinge, and his words continue for euer, heauen and earth shall passe, but whatsoeuer hath proceeded out of his mouth, shall not passe, but

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remaine beyond the dayes of the sunne. It is for him then to say and say truely, that you are his, or you are not his, Satan can not say it in trueth, and if he say it not in trueth, he lyeth, and if he lyeth, you ought not to credit him, for no man is so simple to belieue him whom he knoweth to be a lyar, especially then when he knoweth that he lyeth.

And if we shall enter into examination of Satan, howe he knoweth that you are his and not Gods, you say, he telleth you because you haue bene a grieuous sinner. Is not this the þ that he sayth, whosoever hath bene a grieuous sinner, he is not the childe of God, but the childe of Satan: And is not this an vntrueth: If we would rippe vp the woylde from the first foundation, and from the day that it had a man dwelling vpon the earth, vntill this present age we liue in, should we not discouer his malice, and finde him as he is, an enemie of trueth, a professed Satan to all the children of God: What was Adam, what was Abraham, what was Dauid, what Peter, what al the Patriarkes, what all the holy men of God: were they not grieuous sinners: did

they

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they not in the dayes of their peregrination
here vpon the earth prouoke the Holy one
to anger : some by multitude of wiues, a-
gainst the first institution of mariage, some
by whoredome and murder, against the ma-
nifest and knownen Law, some by denyinge
Christ, being tolde of it before, some after ones
sort, some after an other: There is not one of
vs that doeth good, no not one: We go all
astray, if we say we haue no sinne, we deceiue
our selues and there is no trueth in vs, the
just man falleth ofte, our righteousness is as
a menstrual cloth: to vs, euен to the best
of vs, to the most holy, to the most vnrepro-
ueable, belongeth nothing as due, but confu-
sion of face, shame and ignominie. And is it
then such a note of reprobation, such a marke
of Satans childe, as that a man may say, we
haue grieuously sinned, therefore we are not
Gods children: Where then is that that is
written, Rom.5.10. He loued vs when we were his ene-
mies: where is then the assueraunce of our
prayer, when we say, Forgiue vs our trespass-
ses: Trueth it is, that God loueth no vnright-
eousnes, and therefore neither the workers
of vnrighteousnes: and yet it followeth not,
that all that wokе vnrighteousnes are cast
away: For so should he haue no children, so

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should he haue none to call vpon his Name,
so should he haue no Church, so should there
be no Christ. He pardoneth, where he loueth,
and he is merciful, where he had iust cause to
hate, so that he is mercifull and hateth not,
he pardoneth and loueth, where he findeth a
faulfe, and seeth what hath neede of compas-
sion, that both he and we may be knowen, he
by his mercie, we by our desert, that to him
micht all prayse be giuen, and we when we
would reioyce, reioyce in the Lorde.

Ezek.18.4. Sinne in it selfe, deserueth condēnation:
The soule that sinneth shal dye, sayeth þþro-
phet, but sinne put vpon Christs backe as his
clothing, (for he put on our unrighteousnes,)
chaliȝeth pardon & forgiuenes: I say it cha-
lengeth, for by him is pardon as due to vs for
our sinnes, as through vs, was condēnation
layed vpon him: & as truely as he was made
accursed for vs, in that he was hāged vpō the
tree, euen so truely are we made in him sanc-
tification and rightheousnes. Be our sinnes
neuer so grieuous, be they in the highest de-
gree that they may, yet is there comfort, we
haue not to be cast downe, for there is hope:
Hope to be gathered by mercie shewed to o-
ther, comfort to be taken by pardon extended
to them that haue as many wayes, and as
deepely

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deepely offendēd as we. What things soever,
sayth the Apostle, were writē, were written Rom.15.4.
for our learning, that throughe patience and
comfort of the Scriptures we might haue
hope. Why then, when we lay before vs the
shamefull adulterie of David committed with
Bathsheba, and his detestable murder done
vpon the person of Vrias, when we looke in-
to the denial of Christ by Peter, and the per-
secuting of the saints of God by Paul, vpon
whom notwithstanding God had mercie, and
pardoned them these grieuous offences, as
he did vnto many other an infinitie of their
transgressions, how shoulde we not with Job Job. 13.15.
crye out & say, Though he would kil me, yet
wil I put my trust in him: But what sayeth
the Prophet, Come on, and let vs reason the
matter together, sayeth y^e Lord, though your
sinnes be as Crimōsin, they shalbe made as
white as snoiue, and though they be as redde
as scarlet, they shalbe as wolle. And to whom
spake he thus: but to a people, of whō he said
before, Hearre you heauens, and hearken D
earth, for the Lord speaketh: I brought vp
childre & fostered them, but they haue played
y^e rebelles against me. The ore knoweth his
owner, & the asse, his masters cribbe: Israel
knoweth not, my people hath no understand-
Isai. 1.18.
Isai. 1.2.3.

B.II. ding.

Satan

A conflict had with Satan.

ding. If for the unspeakeable benefites of God bestowed vpon you, in fostering and cherishing you, yea & bringing you to the greatness & height you are in, for so the words signifie, you haue played the rebel against him, & haue become more vnde of knowledge then an oxe, and more destitute of understanding then an asse, to you it is that the Prophet speakeþ, Come on, let vs reason the matter together, if thy sinnes were as Crimolin, they shalbe made as white as snow, & though they be as redde as scarlet, they shalbe as wolle.

Psal.145.9. My mercie excedeth all my workes, thou canst not be so infinite in sinning, as I am infinite in mercie and pardoning, though thy sinnes were at the highest measure, at þ greatest exesse, were as detestable for their naughtines, as Crimolin, and scarlet are precious & valued for their beautie, they shalbe as white as snow, as white as wolle. Though Satan would tell thee, and thy conscience witnes against thee, that childrens bread is not to be giue to dogs, yet assure thy self that the dogs shal eat of the cromes that fall vnder their masters table, and though thou be a dogge, a whoremonger (as she was a famous and notorious harlot, that washed his feete) if thou wilt come vnto him, thou shalt be fed, thou

Luk.7.37

A conflict had with Satan.

thou shalt be saued.

But let me come againe to the Prophet, & to your conscience, my good brother, whiche Satan seeketh to ouerturne, & by that to destroye you. Whether of you two is worse, I meane, that Israel, to whom itt against whom the Prophet spake: Confesse the trueth, and so giue glorie to God: neither make your sinnes lesse then they are, for that is hypocrisie: nor greater then they can be, for that is to pronounce an unrighteous sentence against your owne soule. What was that Israel, and what are you, or what haue you bene: for thereupon Satan resteth most. What saith the Prophet of them: Hearre the worde of the Lord ye Princes of Sodome, and Isai.1.10. ye people of Gomorhe: Lo, see how he calleth them, and how he calleth them truly: for the Spirit of God can not lye. You know what the sinnes of Sodome and Gomorhe were: These men of Israel were so badde in them, they were so swalowed in y filth and myre, not of the streetes of those townes, but of the maners of those people, that in comparison of their wickednes, they might be Princes of that sinful people, ring-leaders, Camp masters and generals of those wicked armies. Ye Princes of Sodome &

B. iii.

people

Satan

A conflict had with Saran.

people of Gomorhe, &c. More ouer & beside
those sinnes, which were most detestable, he
goeth on further and addeth, that they were
Lai.1.15. to badde, that he would not heare their pray-
ers, for their handes were full of blood, full of
crueltie, full of extorsion, oppression, and
wrongs. For he that oppresseth the poore,
shedeth his blood: God accompteth it, as if
he had taken his life from him, and murde-
red him. This was that Israel, such were
the people, of whom the Prophet spake, and
to whome the Lord said, Come on, let vs
reason the matter together, though your
sinnes were as Crimisin, they shalbe as
white as snow, though they be as redde as
scarlet, they shalbe as wolle. And what are
your sinnes in comparison of these rehersed:
Haue you euer bin a Sodomite, a Gomor-
rhean, or haue you bene so wicked, that you
might be a Prince, a Ringleader, a Camp-
master, a General amongst them: Haue
your handes bene full of blood: Your con-
science beareth you witnes no, if you had bin
so, or were so presently, yet if you come and
talke with him, if you wil but reason the
matter with God, behold forgiuenes, behold
pardon, your Crimisin shalbe as white as
snow, and your scarlet, as wolle.

Bul

A conflict had with Saran.

But you say, you haue runne a longe race
in your wickednesse, although your sinnes
were not so grieuous: if it be so, yet doeth the
one but answeare the other, and if he had mer-
cie on them, why wil he not haue mercie on
you: Doeth he pardon the greater faultes,
and withholdeth the lesse vnforgiuen: But
what: was not their race in length as euill
as yours: They had continued so long in
their naughtines and stiffeckednes against
the holy one of Israel, that he had puni-
shed them and wounded them so sore, for
their sinnes and transgressions, that from
the crowne of the head, to the sole of the
foote, there was no whole part in them,
but all full of plaisters, and bandes and swa-
dels, yea he had punished them so much,
that he was wearye of punishing, so sayeth
the Prophet: and yet he sayeth to them,
Come on, let vs reason the matter toge-
ther. And surely if I should rippe vp unto
you, their often plagues, their often for-
giuenes, their manifold falles againe, you
shoulde be driven to confesse, yours can
not be the like: and yet he had mercie on
them, and these thinges were written for
your learning, that you might haue com-
fort.

B.iii. Examine

A conflict had with Satan.

Examine well with your selfe the cause of Christes sending, & the cause of his comming: so shall you see, what our Crimous and scarlet is, what maner and sort of people he redemed, and what kinde of mercie

Mar.2.17. there is in the almighty. I came not, sayeth he, to call the righteous, but the sinners to

Mat.15.24. repētance, I came not but to the lost sheepe of the house of Israel. So he fulfilled the

Psal.119.176. prayer and prophecie of Dauid, I haue erred and gone astray like a lost sheepe, seeke

thy seruāt O Lord: according to this prayer and prophecie, I say, he came to seeke sheepe that were gone astray, that were wandred from the folde of his heauenly Father, and wandered so farre, that they were no people, that they were without God, in the

Ephe.2.12 worlde, voyde of hope of the promise, stran-

Colos.1.21 gers from the Lawes of the commaundementes, and strangers from the common wealthe of Israel, that is, from Gods people. We were, I say, euē we that are now saued through hope, we that are now the children of God, by the assurance of our earnest penny which is the holy Ghost, who crieth in our hearts, Abba, O Father, we ȳ are heires & fellowheires with Christ, we ȳ cā not be lost, because ȳ Father hath giuen vs to his

Rom.8.

Sonne,

A conflict had with Satan.

Some, we, I say, euen we, that are nowe so
beloued in that beloued one, were enemies Col.1.21.
Eph.2.2.3.
to God, men that walked after the fashion of
this worlde, euen following the direction of
him that is prince of the power of the ayre,
that spirit, I saye, that worketh in the chil-
dren of disobedience, we were all of vs once
as badde as they, we had our conuersation
with them in the lustes of our flesh, working
the will of the flesh & of the minde, and were
naturally children of wrath as the rest. So
witnesseth the holy Apostle of vs, Gentiles 1. Cor. 12.
we were, caried away to dumbe Idols, more ^{2.}
fooles and doltes then stockes them selues,
wilde olive branches, that brought forth no
good fruict, yea, to farre ouerwhelmed and
plunged in filthines of the fleshe, that as the
Apostle saith, we were dead in sinne, so void
of goodness, that there was no sense and fee-
ling, no perseveriance of any life in vs, cleane
dead men, as touching al feare of God, & true
sense of godlines. And yet notwithstanding,
when we were such enemies, when we were
such dead men, euen when we were dead in
sinnes saith the Apostle, God that is rich
in mercie, for the great loue wherwith he lo-
ved vs, quickened vs together with Christ,
brought vs againe to life, as wel as he raised
Christ

S 5
Col.2.13.

A conflict had with Satan.

Christ from y dead: Yea he sauued vs, & raised vs vp w him, & hath placed vs together with Christ, in heauē aboue, y he might shew forth to the ages that come after vs, the exceeding riches of his grace by his louing sweetenes towarde vs in Christ Iesu. Whyp then, my brother, you can make no greater accompt, I meane no worse accōpt of your selfe, but that you are a lost sheepe, an enemie to God, and dead in sinne, you can go no further, but to say that all life of goodnes is wanting in you: if you be such an one, I say, if you be dead in sinne, you heare what the Apostle sayeth: We that were dead in sinne: and, euē when we were dead in sinne, did God raise vs vp

Ephe. 2.6. againe to life, with Christ, deliuered vs and sauued vs, yea, and set vs in heauen with Christ. And if you would say, that he did that for Paul and a fewe other of the Ephesians, he telleth you it was to a further purpose, to make shew to the ages that should come after, the maruelous riches of his grace, to the ende that by that mercie wrought in some of our brethren, which were dead inē, we which are nowe dead in sinne, as they were then might haue comfort. For he is the same God stil as he was then, as riche in mercie as euer he was, and the case standeth at this day with

Rō. 10.12.

th

A conflict had with Satan.

the childe[n] of mē, as it did euer since the fall of our father Adam : God shall not, nor can saue any but such as are dead in sinne, such as haue no life, no sense, no feeling of goodnes and godlines in them, no towardlines nor framing of their hearts, the least that may be, to doe the will of the living God. We must needes confess our selues to be such, when God commeth to saue vs, for this is no speciall case that the Apostle setteth down, it was not peculiar to the Ephesians onely, it is common to vs all, he telleth vs it is our nature : and in their person, he sheweth vs Ephe. 2. 3. what we are all in our selues, by nature the sonnes of wrath, but by the louing goodnes of that God þ is rich in mercie, we are raised from death to life, & they þ were lost before, nowe saued. Seing therefore you can make no worse of your self then a dead mā, lo here is life for you: this is your comfort, there can be none quickened but dead mē, there can be none restored to life but dead men. So that though we be dead mē, we shalbe restored to life, we shal haue a resurrection giue vs. This is our Crimoln, this is our Scarlet, no lesse then voldenes of al sense of goodnes, no lesse then death. I say this is þ Crimoln & Scarlet of vs al, þ haue bene, are, and shalbe saued.

¶ Pea,

A conflict had with Satan.

Yea, say you, but they were his Israel, for so the prophet calleth them, that is to say, his chosen and children: and therefore they were pardoned, but I am not his childe, and therefore his promises can not belong to me.

In deede they were so, otherwise they could not haue bene pardoned, for the chil-

Mar. 7.27. drenes bread can be giuen to none but to the children, no man can be accepted of God, but in him in whom God is well pleased: this is the strongest weapon that Satan can fight with against you, in this one point lyeth all his strength, if he be founde a liar in this also, then shall he fall from his purpose, and lose the field. Well I trust by that we haue examined your conscience, and tried it by the touch stone, we shall put him from his holde, and make him go shake his eares. As long as we stande vpon generall termes, he seemeth to haue the aduantage: wee will therefore bring him to the triall particularly, that we may plucke of his maske and visard. For it is not enough to say, that you are not Gods childe, but we must examine it by the markes

Rem.8.14. of Gods children. And what are they: First, the Apostle telleth vs, Whosoever haue the Spirit of God, they are Gods childe. This is an vndoubted rule, it can never deceiue, for whose

A conflict had with Satan,

whose Spirit we haue, his we are. Yea, but howe shall we knowe, whether we haue the Spirit of God, or no. Hearke what the Prophet sayeth, At what time soever the sunne returneth, he shall surely liue, and shall not die. Returning then is the marke whereby we haue to make triall of our selues, whether we haue the Spirit of God or no. For Returning, that we commonly call Repentance, which can not come but from the Spirit of God, it is a fruite and effect thereof, it can not come from Satan, neither is it his: For who euer did see or heare that a childe of Satan repented: The wicked, I meane the children of Satan haue a certaine discourse and iudgement of reason, whereby they are led to know & confess, maugre their beards, that the sinnes which they committe are naught. Paul saith, the very Heathens that ^{Rom.2.14.} 15. neuer knewe the Lawe written, haue a lawe engraued in their hearts that teacheth them as much, but yet they neuer haue ingenered in them by that iudgement and discourse of reason, an earnest affection, to leaue that which they see is naught, & to cleave to that which is good, that can they neuer haue, for that is repentance. Nay, though they see neuer so much, that the facts which they comit
are

A conflict had with Satan.

1.Pet. 4.4.

Pro.8.13.

are very euill, yet they continue still in them with a pleasure and iolitie, their vilenie and wickednes is meat and drinke to them, they runne saith the Apostle, to all excelle of riot, and because we will not runne with them, therefore they thinke them selues strangers, and they fall to blaspheming, and speaking euill of vs. But as for the children of God, they returne, as the Prophet sayth, þ is, they change their minds & affectiōs, for so þ word signifieth, that is, where as before they loued and delighted in wickednes, and loathed righ- teousnes, nowe on the contrarie side, they loue and delight in righeteousnes, and lothe and detest vnrighteousnes. For because God is their Father, they feare him, and the feare of God, as the Scripture telleth vs, is no- thing els but the hatred of sinne: So that in summe, Repentance, or Returning, is the ha- tred of sinne and the louing of righeteousnes, and whosoever hath this, in despite of Satan, say what he cā, he is the Childe of God. For I aske Satan, can he himselfe loue righ- teousnes and hate iniquitie: If it be possible for him euer to speake trueth, he must in this case speake trueth, and saye, No. I aske him againe, whether his children be like him selfe or no: He must nedes answere me, Yea. For they

A conflict had with Satan.

they are of his spirit. Why then none of the can loue righteousnes and hate iniquitie, no more then their father can, like lippes, like lectuse, like father, like childe. If then the children of Satan can not loue righteousnes, and hate iniquitie, and there are but two kindes of people, as two princes, two subiectes, God and the deuil, the good and the wicked, it must nedes be a propre, a peculiar, a sole, an onely marke of the children of God, to loue righteousnes, and to hate iniquitie: and therefore we saye, and saye truely, that whosoeuer is the childe of God, hateth iniquitie, and loueth righteousnes, and whosoeuer loueth righteousnes, and hateth iniquitie, is the childe of God: these are all one, they haue no difference betwixt them. The Apostle setteth it downe plainly, though in other wordes, The Apostle I saye, marketh out this returning, this fight and strife, incident onely to the children of God, thereby noting out vnto vs, the man regenerate, or borne a newe. For these termes and kindes of speaches are all one, the regenerate, the newe man, the chylde of God, the louer of righteousnes, the hater of sinne. I know not, or I alowe not that that I doe.

For

Satan

A conflict had with Satan.

Rom.7.15. For that, which I would doe, I doe not: but what I hate, that I doe. I doe not the good, which I would, but the euill which I would not, that I do. And I finde this lawe, or bondage & yoke layed vpon me, y when I would doe good, euill is present with me. When he saith, he doeth that that he hateth, he giveth vs to vnderstand, that there is in the childe of God, (of whom he spake in his owne person) a loathing and detesting of sinne: and in that he saith, what I would doe, we see there is in the same man and onely in him, a louing of righteousness. So the Apostle and the Prophet agree togither, and so haue we a true definition of repentance or Returning, and a peculiar marke whereby to knowe and trie who are the children of God, & who are not.

Well then, let vs come nere to Satan, & trie the trueth of his accusation by the touch of your conscience, ruled and framed by this line and compasse which we haue set downe. Tell me trueth before God and his Angels, Do you loue iniquitie & hate righteousness: Haue you a ioye and pleasure to offend God, and a delight and iolitie to please Satan: Do you reioyce in the deuile, and despise God: For this must you do, if you be the deuils childe, you must be in like sorte affected towardes God,

A conflict had with Satan.

God, as your father the deuil is : otherwise he will take you but for a bastarde, nay, you shalbe none of his. For euен as no childe of God can loue the deuil: no more can any child of the deuil, loue God. Pea, they are so farre from louing him, that it is a grief and vexation to them to thinke upon his Name, and for that hatred they haue towardes him, they cease not continually in a iolitie and triumphe as it were, to blasphemē his Name. Doeth your conscience heare you witnes that you are such an one? Thanked be God, you sorrowe & sigh at that, and say, Noe. You are so farre from being so minded, that you grieue to heare there shoulde be any creature so wickedly affected. You tell me, you loue righteousnes, and hate iniquitie: you tell me, you would not blasphemē God, for all the world: you tell me, you cannot be perswaded by any meanes to hate God, and loue the deuil: you tell me, that no thiefe, no whore nor whoremonger, no murderer, no extorsioner, is welcome to you: you tel me, you delite onely in the companie of good men: you tell me, and I see it to be true in you, that this is your onely grief, and the thing that onely casteth you down, the hatred of sinnes that are passed, and for that you can not presently doe that

C

good

Satan

A conflict had with Satan.

Ezek.18.
28.

good that you would. And seeing your confes-
sion is such, & your hearte and tongue telleth
me that you lyfe not, I dare boldely say vnto
you, with the Prophet, that you shall surely
lyue, and you shall not die. For as there is
required on your part, a returning, which is
nothing els, but the hatred of sinne, and loue
of righteousnes, and that is in you, and you
willingly present it vnto the Lorde, as your
reasonable sacrifice: so is there required on
Gods part, that he stand to his promise, that
he fulfill his word, which he hath spoken by
the mouth of his Prophet, thou shalt surely
lyue, thou shalt not die. He hath promised it,
I saye, to every returner, what the returner
is you see and knowe, and by that measure,
you are one of them of whom the Prophet
speaketh, therefore your sinnes are forgotten
you, you shall surely lyue, you shall not die. It
must nedes be so, or els is God a lyar, which
can not be, and I am sure you doe not thinke
it. In this case you are not to bee charged
how long you haue runne astraye, like a lost
sheepe: the Prophet sayeth, at what time soe-
uer, be it early, be it late, be it in youth, be it in
age, the Lord is bound to no time, neither is
he shut out of any time, but at what time soe-
uer

A conflict had with Satan.

uer your returning is , you shall surely live ,
you shall not die . All standeth upon the re-
turning , whensoeuer the mynde beginneth
to be changed , to dislike of that which it liked
before , and to loue that , which it lothed be-
fore , then shall you be saued , then shal you
live , and not dye . You were not called be-
fore , you are called nowe , this is the accep-
table daye of the Lordes comming , and the
joyfull visitation of our S D D from hea-
uen : the daye spring , the morning starre ,
doeth nowe visite you from aboue , therefore
is this the daye of your saluation , the daye
of your mariage , the daye of the feast made
for the ioye of the returne of the lost sonne :
Nowe the Angels in heauen reioyce , why Luk.15.10
should you be sorie : their countenances be
lift vp , why should yours bee cast downe :
though you remember your sinnes , S D D
hath forgotten them , and so forgotten them ,
that they shall never come into remem-
brance before him again : I tell you a trueth ,
I lye not , and howe knowe I that I tell you
a trueth : because you hate iniquitie and loue
righteousnes : for whosoeuer doeth so , the
Prophet telleth me , that his sinnes shall
never be remembred againe , they are wyped
out , as though they had never bene . Thus

C ii.

standeth

Satan

A conflict had with Satan.

Standeth your case with God, thus haue you to perswade and thinke of your selfe, most confidently and assuredly, because the marke is certaine, and the token vndeceyueable.

What should then dismay you : seeing Rem.8.31. the Lord is most assuredly with you, who can bee against you : This is it that troubleth you, and maketh you agast, because you can not comprehend howe it is possible for a man to be the childe of God, and yet committ sinne daily : as who would saye, the state and condition of the children of God in this woorlde, should be such, that they should be without sinne, a thing impossible, as long as we are compassed with this fleshe. Doeth

Mat.6.9. not Christe commaunde vs to praye thus, Our ffather, which art in heauen: and howe can we call him ffather, but we must needes accompt and thinke of our selues that wee are his children : otherwyse should we lye in calling him our ffather, if we were not perswaded that he is so in deede, and so should our prayer be turned into sinne. And yet we are willed to praye afterwarde, Forgiue vs our trespasses: and leade vs not into temptation : if we desire forgiuenes, then we committ sinne, and if we desire to be deliuered from temptation, then are we subiect to temptation.

A conflict had with Satan.

tation. We may not therefore imagine thus unto our selues; that if we be Gods children, we should not sinne: for so should we deceiue our selues, and there shoulde bee no trueth in vs. Ah but that grieueth you and tormenteth you, because you see and knowe that you should do good, and can not doe it. This is the very token that you are Gods childe, this was Pauls state, and the same is the conditio of all Gods children. For blessed are they that finde this griefe in them selues, that they sorrowe, because they doe those things which they would not do, & can not do those things which they would do. Paul saith in the persone of all the regenerate, that which I hate, that I doe, but that good that I would doe, that I do not. And for that respect he cryeth out, O wretched man that I am, who shall deliuer me from this body of death: And why bodie of death: Can a childe of God, haue a bodie of death about him: Yea verely: the Apostle sayeth so, who shall deliuer me from this bodie of death. But why doeth he call it a bodie of death: because it committeth dai- ly & hourly, yea, every minute, those things that are worthy of death.

Rom.7.24.

What the childe of God committeth such things: yea, surely. Who shall deliuer M E,

C iii.

saith

Satan

A conflict had with Satan.

saith he, and he was the childe of G D D. But what was the reason: HEE shewed it before. For I see a Lawe in my members Rom.7.24. rebelling against the Lawe of my minde, and leading me captiue to the Lawe of sinne which is in my members. And therefore miserable man that I am, who shall deliuer me from this bodie of this death: See, Paul, a regenerate man, a childe of God, one that loued righteousness & hated iniquite, was caried away captiue: by whom: by the Lawe of sinne that was in his members: and what was this Law of sinne, but the power of Satan:

Why, how the, a childe of God caried captiue, by Satan: the Apostle saith so, carrieth ME captiue. That is verie grieuous, that Satan should haue such power ouer y childe of God, as to carie them captiue. It is so, it is very grieuous indeede to be a prisoner, but if thou marke it well, there is marueilous comfort. And howe a comfort: In this, that because thou art captiue, it argueth it is against thy will, if thou myghtest chuse, thou wouldest not be so, & because it is against thy will, thou shalt haue a deliuerer. Looke, Christe is called a ransome, that is, a price of redemption, if he be a ransome

A conflict had with Satan.

some and price of redemption, then is it for
prysoners: and who are prysoners: none but
they that are in thaldome against their
willes. Why then, learne here thy com-
forts: art thou a prysoner, a captiue: it is as
much to saye, thou art saued, thou art deli-
uered, for these are interchangeable wordes,
one selfe same in speache. When Paul looked
into this, he brast forth and saied, I thanke
G D D by Iesus Christe our Lord. Who Rom.7.24
shall deliuer me: I thanke G D D, I shall
be deliuered through Iesus Christe. And
why so: Because I am a prysoner, because
I am a captiue, because I am in thaldome
and chaines against my will. And was this
written for Paul onely: Nay: He saith, it
was written for our learning, that wee
might haue comfort. For if other feele
this as well as Paul, and Paul was deliue-
red through Iesus Christe, then shall other
also bee as well deliuered as Paul was.
But who may they bee: Euen they that
can saye truely with Paul, I doe that which
I woulde not doe, and what I woulde
not, that I doe. Whosoeuer can saye so,
hee is a prysoner and felowe captiue with
Paul, and shall be felowelike ransomed with
Paul, by Iesus Christe.

C iii.

And

Satan

A conflict had with Satan.

And therefore if you and I can saye truely, I see a Lawe in my members, rebelling against the Law of my minde, & leading me captiue to the Lawe of sinne which is in my members, we may as truely and comfortably crye out and saye, I thanke God through our Lorde Iesus Christ.

This lacke of will of the minde, and want of ioye and pleasure in sinne, which telleth vs that we are prisoners and not seruants, is the onely difference betwene the children of God, and the reprobate. For all men sinne, Rom.3.12.

Rom.6.23. Iam.2.10. there is not one of vs that doeth good, no not one: but yet there is a sinne and a sinne, much oddes betwene the committing of sinnes in the reprobate, & in the elect. Every sinne is death in whome soever it be, and every sinne is voluntarie by whome soever it is wrought, els were it no sinne, and yet is there great difference betwene the sinnes, not in the sinnes them selues, but in the workers of þ sinnes. And how is that, & wherein consisteth þ differēce: In þ the wicked man & the child of Satā, whē in his discourse of reason, he seeth þ the thing he doeth, is naught, yet he can not yelde unto it, but goeth on still in the pleasure of sinne, conceiueþ a delight in that which he knoweth to be naught,

and

A conflict had with Satan.

and is never sorry for it, but continueth still as in a most pleasurable delight, being angry and grieved with nothing so much, as when he is reproved for his sinne. And on the other side, the childe of God, beside his discourse and judgement of reason, whereby he discerneth the good from the bad, he also assenteth to this judgement, and thereby loseth the delight and pleasure that he had in sinne, and becometh sorrowful for it, he mourneth and lamenteth with him self that he was so forgetfull of God, he is very warve that he fall not into the like, he reproueth him self, and falleth downe prostrate before the Lord, with heartie affection and earnest prayer to God, not to leade him into temptation, and to deliuer him from the euil one. Which thing the childe of Satan can not do, he can not, I say, pray to God, not to leade him into temptation, for his whole delight is in temptation, even as his father's is: He can not pray God to deliuer him from the euil one, for he is not perswaded, that his father is euil. When the Apostle setteth downe the difference betwene these two, to teache vs who are in Christ Jesus, and who are not, There is no condemnation, sayeth he, to them that are in Christ Jesus: and who are they: which

Rom.8.1.

Satan

A conflict had with Satan.

which walke after the spirit, and not after the fleshe. Here are two, the one that walketh after the spirit, and he it is that hath no condemnation, because he is in Christ Jesus: the other that walketh after the fleshe, of whom he sayeth afterwardes, that he can not please God: and if he can not please him, the wrath of God remaineth vpon him. And what is meant by walking after the Spirit: Is it, to haue cleane cast of and become boide of all sense and affection of the fleshe, as though our whole life, and all our actions should taste and saavour of nothing els but of an heauenly perfection: Doeth this wal- king after the Spirit, import such a newnes of life, as that the olde Adam should be vt- terly dead, and no concupiscence remaine, no fleshe rebelling against the Spirit, no lawe of the members striuing against the lawe of the minde: That were to make man no man, as though we the members of the bodie, were come already to that per- fection, which Christ our head hath attai- ned in him selfe for vs, but it is not yet performed in vs, death where is thy stinge, hel where is the victorie: If we should say so, we should be lyars, & there were no trueth in vs: we should argue Christ of folie or of ignorance,

A conflict had with Satan.

ignorance, in teaching vs to pray, Forgiue
us our trespasses, if we can not trespassse.
Then is it not so to be taken, as though to
live after the Spirit, were to be voyde of
sinne: But the earnest and painefull trauail
bestowed in mortifying the deedes of the
fleshe, and bridling the licencious rage of
the olde man, the natural Adam, which Paul
 calleth the childe of wrath, which is mere
enimitie against God, and is neuer subiect
to God, as he sayeth, neither can be: such a
spite and hatred there is in him against God,
so that the worlde may see, there reigneth a
loue and longing, a desire and earnest zeale
and affection of godlines in vs, which kepeth
all the members of our bodie in chaines as
it were, and paineth the heart with grief for
the heauines and burden of sinne, when it
seeth it hath fallen and gone astray, that is
it which the Apostle calleth the walking af-
ter y^e Spirit. Which earnest zeale notwithstanding,
and earnest and painefull trauail, is
oftentimes caried away captiue, & ouercome
by the law of the members, for the iust man Pro.24.16.
falleth oft, but yet it recouereth it selfe, for
he riseth vp againe, which is by lamenting his
sinnes, and sorrowing for his fall. And true-
ly, were it not for the resistance and strife
that

A conflict had with Satan.

Isai:64.6.

that we finde in our selues against summe, and to vs
the sorrowe that we haue for offending the my c
Maiestie of our God, euen because he is
good and gracious, a mercifull and louing
Father, rather then for the iudgement that
is to be taken of our workes after they be
done, we should rather haue cause of des-
paire, then comfort, of iudging our selues to
be Satans rather then Gods. For alas,
how can any faire water come out of a foule
fountaine: it must be clenched and purified
first, and therefore the Prophet calleth vs,
That our righteousnes, euen the best things
we doe, when we haue the greatest assistance
of Gods spirit, that we can haue in this flesh,
is as a menstrual clothe, our best deedes I
say, are so foule and lothsome, that they may
not come in the presence of God. And there-
fore for the assurance of our consciences,
we haue nothing to stand vnto but this fight
and strife of the minde and the fleshe, this dis-
like that we haue with our selues for trans-
gressing the will of our good God, who is
onely good, onely righteous, onely gracious,
onely mercifull. This is it that the Apostle
 calleth to liue after the spirit, and so are all
the places of Scriptures in summe to be un-
derstood and meant, when they speake un-

to

A conflict had with Satan.

to vs after this sorte : If you loue me, keepe Ioh. 14.15.
the my commaundements. He that sayeth, Hee ^{Ioh.2.4.5}
loueth God, and doeth not keepe his com-
maundements, is a lyar. Which we may not
take in any such sort, as though we our selues
ould keepe and fulfill the cōmaundements:
for Paul sayeth, It is impossible because of ^{Rom.8.3.}
the fleshe : and it was the ende why Christ
was sent, so that if we can do it, Christ is sent
in vaine, which is blasphemie to speake or
thinke, but in respect of the desire & earnest
affection of the heart, labouring always to
the vttermost to doe the best we can, which
is it that God accepteth of vs, and helpeth it
also, and pardoneth the rest.

Now to walke after the fleshe is cleane
contrarie, not onely to commit sinne and ini-
quite, but to make a pleasure and delight of
sinne, as having no other ioye, or none so
great ioye, as to commit sinne, and folowe
unrighteousnes. The Apostle calleth this
walking after the fleshe, the wisedome of the ^{2.Cor.1.13}
fleshe, because the persuasion of the sinner is
such, that he thinketh himselfe neuer so wise,
as when he foloweth the deedes of the flesh.
He taketh a conceite in it, as of a very wylle
counsel, he maketh it his praise and com-
mendation in the worlde : and therefore be-
cause

Satan

A conflict had with Satan.

cause the children of God wil not be so wylle
1. Pet. 4.4. as they, the Apostle Peter sayeth, that these
wylle men, blasphemie them. The words that
Paul wylleth import as much, as that that Mo-
ses said, All the imagination of the thoughts
Gen. 6.5. of mans heart is naught at all times. Wher-
soever the natural man, who is not led by the
Spirit of God, formeth and frameth to him-
selfe in his heart, is starke naught. This is
his onely pleasure, he can delight in nothing
els, euuen as the potter delighteth in the ves-
sels he maketh: He flattereth him selfe in it,
and because of his great delight and pleasure
he taketh in sinne, the Apostle compareth it
to a benomming.

Likewise in another Scripture it is cal-
Ro. 13.14. led a Care of the flesh, Take not care of the
flesh sayth the Apostle, to do the lusts therof:
Noting out unto vs a studie and endeavour, a
marueilous foresight & casting before hand,
which the reprobate, the children of Satan
hauie, how they may please the fleshe, hauing
in deede no care so great for any matter, as
to satisfie the lustes therof. Dauid calleth it
a louing of vanitie, & seeking after lyes. The
hound hunteh no more after his game, nei-
ther is he more painefull to finde out his
chase, then the childe of Satan is busie in
ransac-

A conflict had with Satan.

ransacking euerie corner to doe the workes
of the fleshe. This caringe and seekinge af-
ter the pleasures of the fleshe, is, as in all o-
ther cares and seekings, ioyned with a de-
light and pleasure, and therefore the Apostle
Peter setteth it downe as his propre marke
to be knownen by. They thinke it a pleasure,
saith he, to liue in daily deliciousnes: as who
would say, They ioy in nothing so much, as
in þ pleasures of this life, for them they make
their onely felicitie. And with this ioy & fel-
icitie, they runne into all excesse of ryot, never
sorrowinge, but when they are reproued for
sinne, giuing plaine testimonie thereby that
they hate God, and can not abide him. For he
that hateth the light, hateth God: and to hate
þ light, what is it els but to be grieved when
their faultes are layed opē before them, when
they are put in minde of their transgressions,
& exhorted to folow better wayes: I say they
are grieved & tormentēd thereat, euen as their
father the devil was at the coming of Christ,
saying, Why art thou come to torment vs be-
fore our time, and therefore they hate all re-
prehension, which is their light that should
open their eyes, and breake in sinder the dar-
kenes of their understandings. Who so hath
these markes, he is undoubtedly the childe
of

^{2.}Pet.2.13.

-Satan

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of Satan, & this is it which the Apostle calleth the walking after the fleshe. For these are all one, to walke after the fleshe, to care for things of the fleshe, to hunt after vnrighteousnes, and to haue a delight and pleasure to liue dayly in deliciousnes and wantonnes, chambering and so forthe. These I say are all one, so that if thou see a man that delighteth and ioyeth in sinne, that is neuer weary, but is alwayes seeking after it, that bendeth his whole care and studie to fulfill the lusts of the flesh, thou mayest holdely say of that man, that he is a childe of wrath, a lost sheepe, a seruant of Satan: For Satan hath full possession in him, hath ouercome him, ruleth him, hauing him subiect with most wilfull obedience.

But what sayeth the Scripture of the other: the nature of the children of God, is set forth in the person of iust Lot, of whom it is written, that he was cleane ouercome with the shameful conuersation of those wretched and loose men, & did as it were faint & sinke downe vnder it as vnder a most heauie burden. For the sights with he sawe, & the abominations and vilenies that he heard of, rent his heart in sunder, for so sayeth the Scripture, This iust man vexed his righteous soule,

A conflict had with Satan.

soule, because of their vnrighteous doings, from day to day, as long as he dwelt amongst them, by seeing & hearing, what he sawe & heard : so contrarie are the doings of the children of God, to the doings of the childre of Satan. Their righ- teous soules are vexed at these mēs lewd & wicked dealings, it is a great grief vnto them to see such sinnes & wickednes committed, in whomsoe- uer it be they lothe & detest it, they sobbe & sigh for it, & if it be in them selues, they finde such a displeasure with themselues, that their very gar- ments do lothe them. This is a good token, in whomsoeuer it be fōid, it procedeth frō that spi- 1. Cor. 12. 3rit þ can not call Christ accursed, & it cōmeth frō that spirit þ calleth & sayeth þ Jesus is the Lord, that is to say, that can not otherwise do & thinke, but speake & conceiue most honorably, and reue- rently of Jesus that Sauiour. It can not come from the spirit of Satan, for who could euer ga- ther figges of thystles, or grapes of thornes: Why then it is the spirit of Christ, & God: and who so hath his spirit, he is his childe, and if his childe, then fellow heire with Christ, and so shal he neuer see death, the wrath of God can not dwell vpon him. So þ this is our marke to be knownen by, and our comfort to lift vs vp to the throne of mercie, if we finde our soules vexed & grieved with vnrighteousnes: which only the children of God haue, and the reprobate the children of

D *Satan*

A conflict had with Satan.

Satan haue it not, Paul telleth vs so in the place
I alleged before, That which I hate, that I do:
and againe, I allowe not that that I do. I like it
not, saith he, speaking in the person of vs al that
are regenerate, giuing out our propre marke
wherby we may be knownen of other, & we may
most rightefullly iudge of our selues, without all
doubt, most assuredly, yea, so assuredly, as if God
him selfe should come downe from heauen, & tel
vs so. If when we comit sinne, we can say in our
selues with a grief, I hate that þ I do, howsoe-
uer it be that I haue bene moued to comit this,
I can not like of it, nay, I utterly mislike it: the
knowe we assuredly that we are Gods children,
for it is the Spirit of God þ worketh this in vs,
it is þ Spirit of God I say, þ giueth sinne this
checke, & wheresoever this checke is, sinne doth
not reigne, & therfore can not condemne, but sinne
is ouercome, & therfore it is pardoned though it
be committed: pardoned I say, because it is com-
mitted by weakenes of the flesh, & not by malice.
The reason is, for þ the sinne so committed, can
not be sayd to be ours. For the man him selfe is
not said to do any thing, but whē he hath a delite
in that þ he doeth, receyuing a concientement both
in minde & bodie by þ that he doeth. Otherwise,
when his bodie runneth one way, and his minde
is carried another way, and can not, ne will in any
wise yelde to the body, but being forced thereto,

and

A conflict had with Satan.

and drawē as it were by the heare, þ man that is so haled & pulled, þ hath that bickering & strife of the minde against the bodie, can not be condemned by the Law, because it is not he þ doeth the thing, but sinne that dwelleth in him. It is not I, saith Paul, that doeth it. So say we all that finde that mislike of those naughtie actions that are done by the flesh that we carie about vs, It is not we that do it; if we do it not, then we can not be condemned. It is not I saith he, giuing vs to witte, as I said before, that no act is to be accōpted mans act & deede, but that that his bodie executeh with cōsent of his minde & a great good liking of it, rejoycing very much & being glad, yea so glad þ he is at heartes ease both in minde and bodie for that that he hath done. It is not I saith he: if it be not I, you will say, who is it then: the Apostle telleth you, But sinne that dwelleth in me, that is to say, the flesh that is not yet clene mortified in you, that is it that doeth it. But you wil say, doeth sinne stil dwell in me, if I am the childe of God: Paul saith so, Sinne that dwelleth in ME. He speaketh so of him selfe, & he was the childe of God. We can not belie him, he spake with the Spirit of God, & speaking with that spirit, sayeth that sinne dwelleth in him, who was the childe of God: if in him, then in euerie childe of God. How can it then be true, will you say, that he saith in other places, We are dead

D. ii.

to sinne:

Satan

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to sinne: This it is, when S. Paul saith that we are dead with Christ, his meaning is, that when Christ died vpon the crosse, at the same time & instant he mortified & slew the flesh of euerie one of his mebers, so that of that death, euery one of vs reapeth this profit, & thus we feele the effect of it, þ our inward man entreth into an enemite and hatred against the flesh, & we abhorre & lothe with a detestation all that the flesh loueth & desirereth. These are þ effectes & profits which are in vs by þ mortifying & killing of þ flesh. So that when S. Paul saith, þ we that are Christians are dead with Christ, his meaning is not, that we haue no affections and lustes of the flesh, for we can not but haue them in vs, eyther more or lesse as long as we are in þ flesh: but this he meaneth, that with our hearts we hate that, which þ flesh loueth, & dislike that, which it liketh, disallowe, what it alloweth, sorrowe & mourne for þ, which it reioyceth and taketh comfort & pleasure in: & by this abhorring and lothing & detesting that, which the flesh liketh so wel, we grow by little & little, to cast of many sinnes, we do not so easely fall into them as before, we bridle our selues & kepe our selues vnder in many respects, wheras before we did easely fall, yea where we ranne before, now we either go not at al, or go very slowly: So that we must make this accompt, that we are dead to sinne, & yet that sinne dwelleth in vs.

We

A conflict had with Satan.

We are dead to sinne, if we delight not in that that y^e flesh delighteth in, & sinne dwelleth in vs, because we do oftentimes those things that we hate. But yet we haue no cause to despaire, as long as it reigneþ not, & it never reigneþ, where it receiueth not a ful contentment & ioy, both of bodie and minde for that that is done. So that if you ioy not at the euill which you comit, if you take no pleasure & delight in it, though you be sometimes caried captiue, care you not, that sinne can not hurt you, that sinne can not condene, & only because of that checke, because of that mislike, for none shal howle but they that reioyce, none can be condemned for sinne, but they that make a pleasure & delight of sinne. This I termed vnto you for breuities sake, malicious sinnes, despitefull sinnes: for malice & despite it is for man to reioyce and be glad in that which he knoweth to be naught, as al the reprobate do, & none but they: y^e other is but a sinne of weake-nes, because the man striueth, & would gladly ouercome, but he can not, because he is matched with a more mightie enemie, which enemie, because of his great forces, fatre surpassing the slender meanes that the other hath to stande in battaille against him, ouercōmeth him, and whether he wil or no, carieth him captiue: & therefor because he is so caried away against his wil, this weakenes should not be layed to his charge,

D.iii. he shalbe

Satan

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he shalbe rāsomed, he shalbe pardoned, yea truthe
it is, he can not be condēned. And therfore I say
vnto you, as long as your cōscience heareth you
witnes, that you are not in the flesh, that is, as y
Apostle defineth it, the affectiōs of sinnes which
are by y^e Lawe, worke not mightily in you, you
can not dye, for you are not the childe of Satan.
How you shal know, whether you are in the flesh
or no, you shal know by this, if you feele in your
self, that the affectiōs & lustes of sinne are as it
were dead in you, not as though you shold not
at sometimes be egged and prouoked to euill by
them, but because you feele them in maner as
it were dead, & whēsoever you doe feele thē any
thing quicke or aliue in you, you are grieved at
them, & sorrow for it. For to be in the flesh, is to
haue the affectiōs & lustes of the flesh, lively, &
quicke and whole in vs, & to be glad and maruei-
lously wel contented & pleased that they are so.
They must worke mightily in you, if you be in
the flesh, that is to say, you must haue a maruei-
lous conceite and pleasure in sinne, you must re-
ioyce & triufhe in nothing so much as in sinne:
otherwise you are not properly saied to be in the
flesh, though you be compassed with the fleshe.
For if you delight in the Lawe of God, hauing
that minde in you, that you allowe & like of it, as
a good thing, desiring, and seking, and labouring
with your selfe to liue according to y^e same, desi-
ring

A conflict had with Satan.

ing nothing so much, nor seeking or procuring
any thing so much with heartie affection, as that
Law, not to be justified thereby, but onely to do
the duetie of a Christian, which is to live as be-
cometh a man regenerate, you live not in y flesh,
but out of the fleshe, though you carry flesh about
with you, & such a fleshe, as oftentimes doeth you
much spise. Those are thinges opposite & set one
against the other, the delight in sinne, & the de-
light in the lawe: the first is propre to y repro-
bate, and draweth with it an hatred of the Lawe,
in whomsoever it be: the other is propre to the
children of God, and carrieth with it an hatred of
sinne, in whom soever it be. And therefore saith
Paul in y person of all such, I haue y which I do,
and I loue and like well the Lawe of God: I ac-
conde and give my consent to it, that it is good.
And this is it which the reprobate haue not, you
may easly and plainly see in them, that they are
in the flesh, & walk after the flesh, for in their sin-
ning they haue a delight & pleasure, without any
grief & remorse for their wickednes committed, &
so stil runne on in a iolitie, as it were meate and
drinke to them, nothing moued or bridled to
absteine from it, because they know it to be sinne
and wickednes, that which they commit, but go
on, as a man that swalloweth a most pleasant
drinke, without any mislike of taste, & as a swine
in the heate of sommer, the more shee walo-
weth

Satan

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A conflict had with Satan.

With her self in the myre, & becometh foule, the
more quietly and at ease she resteth in it.

This is the very true and vnsallible marke
of the reprobate & y childe of Satan, so farre as
we can iudge, not presuming to enter into the
secret counsail of God, which is to vs vnacces-
sible, and not to be attempted. This marke, by
your owne confession, I do not finde in you, and
therefore with thankes I giue glorie & praise
to his Name, and wil hope of you, as of my bro-
ther, whom the Lord hath sealed vp to saluatiō,
and reserued mercies for you in store, though
you do not so fullie see it your selfe, as by your
confession I am led in Christianitie to iudge of
you. The Lorde shall reueile it in his time, to
whose grace I comitte you, leauing you to his
protection who is the almighty, and shall assu-
redly shield you from the malice of Satan,
and giue you a glorious victorie, ouer
this our cruel, false, and faichlesse
enemie. To God only immor-
tal, be onely glorie: and to
him confusion, and that
fyre, that is prepared
for him and his
angels.

F I N I S.

A forme of thankesgiuing
and praier to be vsed of all
godlie Christians in their
families.

SE most humblie thanke thee (O Thankes-
heauenly Father) for all thy lo- giuing.
giuing kindnes so aboundingly she-
wed towardes vs

Morning. this Night, Euening. this Daye,
and all the rest of our life hitherto, and espe-
cially that it hath pleased thee of thy fatherly
fauour & infinite loue, before we had done *For our e-*
good or ill in thy sight, and before the be- *lection.*
ginning of the world, to write vs in y booke
of life, and unchangeable to ordeine that we
should be thy children, and vessels prepared
to honour with y rest of thy Sainctes. And
we thanke thee for the great worke of our *For our*
creation, which as it is wonderfull in it self,
being first framed according to thine owne
Image, wisedome, holinesse and immortali-
tie, so doth the excellencie thereof much
more clerely appeare, in that thou hast made
an infinite number of other creatures, vpon
the earth, in the heauens aboue, and in the
waters beneath, farre inferiour vnto vs: yea,
continuallie daye and night attending vpon

A

vs as

A Thanksgiving

vs as our seruants and handmaidens: but most especially we praise thy holie Name, and euermore thanke thy Maiestie for the abasing and manifesting of thy onely begotten Sonne in our poore & fraile nature, that

For our redemptio with an amplifica-
tion or de-
scription of the same, to stirre vp in soule and bodie, as wel in death as in life, our dull mindes to due than-
kefulness. he might in y same yelde unto thee (O Fa-
ther) a full and perfect obedience for vs, such as in thy most iust Lawe was required at our hands, & that by his most painfull & hel-
lish suffrings, anguishes and horrours both we might be made free from all these euer-
lasting sorrowes, feares and tormentes, de-
serued of vs, and prepared for all those that do not beleue: euē so was it thy good plea-
sure (O Father most mercifull) that he in the verie substance of our nature through that mightie power of his godhead, should not onely beare the intolerable weight of al our sinnes, together with al the punishmēts due for the same, but also ouercome sinne, destroye the power of sinne in vs, and ob-
taine for vs a glorious victorie ouer sinne, the world, death, hell, and all our en emies: Pea, that he should restore unto vs by the vertue and worthines of his obedience, all good things, which before wer lost through our

and Prayer.

our follie and disobedience , and that in a more perfect estate then euer we had them, in as much as now our strength, our wise-
dome, our righteouenes, our worthines, our
assurance of thy fauour, our ioye and felicitie
resteth not in our selues fraile creatures,
but in him our onely and almighty saiuour,
who sitteth at thy right hand in glorie and
power for euermore , that henceforth there
should be no more sacrifice for sinne, no o-
ther mediatour to intreate thy Maiestie, no
more deseruers or purchasers of thy fauour
for vs : but that all flesh should confesse that
there is no other name vnder heauen by
which we can be sauied, but onely the Lord
Jesus: and that whosoever reioyceth, might
reioyce in the crosse of Christ . This myste-
rie (O Lord) is to high for vs, we cannot cō-
prehende the fulnes, the length, þ breadth, &
the deepenes thereof: all the wisdom of
man is to blinde and grosse to perceiue any
part therof perfectly, the very Angels do al-
waies wonder at þ same, & the deuil, & Anti-
christ, with al þ princes of the world haue la-
boured vtterly to extinguish þ knowledge
and memorie of the same: yet nowe in these
daies thou hast againe clerely reueiled the

A ii.

same

A Thanksgiving

For our
vocation.

same by thy preaching of thy word, & we here present through the abundance of thy grace, haue seene and felte the glorious power of the same. But such is our horrible blindnes, peruersnes, vanitie and unthankefulnes, that we see it not clearely, we beleue it not perfectly, nor wey it sufficently, nor meditate thereon effectually: for we should loue thy Maiestie for this famous worke of our redemption by Jesus Christ with a most perfect loue, without all comparison, and farre aboue al other things in the world: whatsoeuer we loue, we should loue for thy sake, so that nothing should be more deere and ioyfull unto vs, then the setting foorth of thy glorie, the praysing of thy Name, the furtherāce of thy true religion, & prosperitie of thy Churche: and nothing so great a grief

In hum- as the contrarie to any of these: but this loue
ble & true we finde verie colde in vs, for we long not
confession earnestly to be in thy continuall presence, we
against our are verie negligent, & soone wearie in spea-
king to thy Maiestie by prayer, and hearing
of thy Maiestie speaking to vs by the mini-
sterie of thy holy word, we haue not a felici-
tie in meditating of thy mercies, in decla-
ring thy praises, in commending thy won-
derfull

and Prayer.

derfull workes: yea, we haue oftentimes more pleasure in beholding vanities in worldlie matters, in idle and prophane exercises, and in the workes of darkenesse: we are violent in reuenging our owne iniuries, and in hating those that hurt our selues, but are not so much as heartily grieued with those that offend thy Maiestie by sinne, and obscure thy glorie by corrupting thy true religio. Our loue toward our brethren ought to be like þ loue wherewith thou hast loued vs, that is, pure, vncorrupt, vehement and everlasting: but we loue for our owne pleasures, and for worldly respects, we are sone prouoked to anger, we mislike long, we are hard to be reconciled, we are not so duetiful to our parentes and gouernours, so kunde to our friendes, so courteous to strangers, so charitable to those that are in necessitie as we ought to be. We should be holie & pure as thou art pure, because (thou Lord) haste redeemed vs from all vnpurenes, that we should cōtinually offer vp to thee our soules and bodies, as a pure, lively and acceptable sacrifice: and because we are thy temples wherin it pleaseth thee to dwel by thy grace and holy spirit. But we feele to to many re-

A iii.

bellious

A Thanksgiving

bellious motions and corrupt cogitations, such as we are ashamed to speake of to any mortall man: our mindes should be drawen vp on high with the loue and desire of heauenly and spirituall things, because we are straungers here, and citizens in heauen, for that we knowe the things that be here belowe to be uncertayne and transitorie as the flower of the grasse, our selues fraile & mortall, and the ioyes prepared for vs after this life, to be infinite, inestimable & euerlasting: howbeit we spend a great part of our time in folowing after the things of this world, in prouiding for this lympe of earth, our studies, cares, and communications, are verie earthly and prophane. Finallie, we haue broken all thy Lawes, we can perforne no good thing perfectly, we consider not alwayes effectually, that we are in thy presence, and that all things are open to thee, be they in respect of men never so secrete. We depende not constantly vpon thy prouidece, we rest not with full contentation of minde in thy good pleasure, we haue not yet learned whollie to resigne our selues, our chil- dren, our friendes and al the blessings which thou hast giuen vs, into thy handes, and to be con-

and Prayer.

be content without al murmuring, and repining with that state of life wherin thou placest vs, we are not carefull enough for those whom thou hast committed to our speciall charge, we corrupt & abuse al thi good gifts, we can not rehearste the multitude of our offences, for we are giltie, we are guilty of infinite crimes, which we remēber not, nor neuer knew, because of our ignorance & negligence. And although we be in so ill a case so vile of nature, so voyde of goodnes, so full of infirmities, & so neere a thousande destructions, yet are we not thoroughly humbled before thee, we doe not lothe and lament our sinnes as we ought to doe, we flatter our selues, we qualifie our faultes, we inwardly mislike those that admonish vs, we are slow in reforming our selues: yea, which thou of all things most abhorrest, we are sone blowē up with vaine glorie, and made proude of thy giftes and of those good things which thou of thy goodnes workest in vs and by vs. Therefore O Lord, according to þy multitude of these our miseries, we flie unto the for-
Thone of thy grace, as they that are giltie giuing and purging of infinite crimes, craving thy pardon, as our sinnes, they that are ashamed of their soulnes, and

A iii. faine

A Thanksgiving

faine would be washed with the bloude of
thy sonne Jesus Christe, as they that are
wounded to death euerlasting, and desire to
be healed with the soueraigne oyle of thy
grace & holie Spirit. O Lord forfaine not
those that desire earnestly to forfaine them
selues: receive vs to thy fauour, who onely
appeale to thy mercies: we knowe no way
to come to thee, nor meanes to obtaine anie
good thing at thy handes, but onely him,
euен our Lord and Sauour that hath said:
I am the waye, the trueth, and the life, who
hath promised, whatsoeuer we aske in his
Name thou wilt graunt it vs, and of whom
thou hast witnesssed by all the Prophets &
Apostles, that he is þ propitiation for al our
sinnes: In him therefore and through him,
we aske al good things of thy infinite Ma-
iestie. O Lord, although our faith be weak,
our repentance, our sanctification, and all
things in vs imperfect, yet heare and ac-
cept vs for the worthines and perfection of
thy Sonne our aduocate and redeemer. O
Lorde our God, forfaine not the worke of
thine owne handes: Remember not our
sinnes any more, but vouchsafe to finish that
newe birth which thou hast begonne in vs:

and

and Prayer.

and to this ende we beseeche thee alwayes to soften and prepare our hearts by thy holie Spirit, to the perfect obedience of thy Gospel, & to printe in our consciences a deepe sealing of our sinnes, howebeit, in such measure as we be not driven thereby to despaire of thy mercies, but better humbled before thee, prouoked to a more serious repētance of our former euill life, to a greater feruēcie in praying and seeking for thy helpe, and a more carefulnes euer hereafter to flie, euē the shewe of euerie euill, and all occasions of offending against thee and our brethren.

But because it is not enough to auoide ill, we beseech thee to giue vs a full assurance, and sweete feeling of thy loue toward vs in Jesus Christ, wherewith our hearts being thoroughly inflamed, we may bring foorth abundantly the fruits of thy holy Spirit, & shewe our faith by good workes, to the testifying of our most dutifull seruice towards thee, (O Lord our God,) the stopping of y^e mouthes of the vngodly, and prouoking of a great manye to praise thy holy Name for those good things which thou hast wrought in vs: therfore grant vs (O merciful Lord) a zeale for thy glorie according to knowledge,

A prayer
for grace, &
power to
performe
good things
in our call-
ing.

A Thanksgiving

ledge, boldnes in thy cause s ioyned with humilitie, wisedome with synceritie, ioyfulnes of minde with due sadnes for our sinnes, & the afflictions of our brethren. Teach vs to obey and reuerence our superiours, to be loving to all our equalles and inferiours, charitable to our enemies, desirous to do good to all men, to be diligent in our calling, to abhorre all deceitfull and vnrighteous dealing: make vs thankefull for thy benefites, faithful in vsing them according to thy wil, pacient in the forbearing of them, constant in suffering the losse of all earthly benefites for thy euerlasting trueth: and because it is thy pleasure that we shoulde wrestle and striue against our rebellious nature, and an huge hoste of spirituall enemies, we beseeche thee arme vs from aboue, with the complete harnesse of thy grace: And for as much as our strength and furniture is nothing in respect of our aduersaries, assiste vs mightily, that in all temptations, daungers and assaultes, we may lay sure holde with the hand of faith, vpon the victorie of our Sauour Jesus Christ, that albeit we be not able to ouercome in our owne persones, yet we may ouercome in his who hath ouercome

and Prayer.

come for vs, and so after this warfare fini-
shed, be made partakers of those promises
which are knitte to the victorie, even the
crownie of glorie, the felowship of all thy
saintes, and the most comfortable presence
of thy maiestie, through the same our Lord
and sauour Jesus Christ. And we pray not
O Lord our God, for our selues onely, but
also for all people and nations of the world,
who as they knowe by thy wonderfull
worke that thou art God ouer all: so they
may be instructed by thy holy Spirit to be-
leeue in thee their onely Sauour and rede-
mer. But for as much as they can not be-
leeue except they heare, nor cannot heare
but by preaching: and none can preache ex-
cept they be sent: Therefore (O Lord) raise
up faithfull distributours of thy mysteries,
who setting apart all worldly respects, may
both in their life and doctrine, onely seeke
thy glorie. Contrarily confound Sathan,
Antichrist, with all hirelings, whom thou
hast already cast of into a reprobate sense:
that they may not by sectes, schismes, here-
sies, and errorrs, disquiet thy little flocke.
And because (O Lord) we be fallen into the
latter dayes and daungerous times, where-
in ig-

A Thanksgiving

in ignorance hath gotten the upperhand,
Satan with his ministers, seeke by all
meanes to quench the light of y^e Gospel, w^t
beseech thee to maintaine thy cause against
those rauening Wolves, and strengthen a
thy seruantes whom they keepe in prison
and bondage. Let not thy long suffering be
an occasion, either to increase their tyranny,
or to discourage thy children, neither yet let
our sinnes and wickednes be a hinderance
to thy mercies, but with speede (O Lord)
consider these great miseries. For thy peo-
ple Israel many times by their sinnes pro-
uoked thyne anger, and thou punishedst the
by thy iust iudgement, yet though their sinnes
were never so grieuous, if they once retur-
ned from their iniquitie, thou receuiedst the
to mercie. We therefore, most wretched
sinners bewayle our manifolde sinnes, and
earnestly repente vs for our former wicked-
nes and vngodly behauour towardes thee:
and whereas we can not of our selues pur-
chase thy pardō, yet we humbly beseech thee,
for Iesu Christes sake, to shewe thy mer-
cies vpon vs and receive vs againe to thy
fauour. Graunt vs deare Father these our
requestes, and all other things necessarie
for vs

Satan

and Prayer.

hand, vs and thy whole Churche, accordyng to
thy promise in Jesus Christ our Lord.

In whose name we beseche thee
as hee hath taught vs
saying:

Dur Father which art in heauen, &c.



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